CT 275
.G68h6

CT275
G684G

SERMON

PREACHED IN THE BRATTLE-SQUARE CHURCH,

ON THE SUNDAY SUCCEEDING THE

DEATH OF MOSES GRANT,

SENIOR DEACON OF THAT CHURCH

BY REV. S. K. LOTHROP, D.D.

The Mature Christian ripe for the Harvest:

A

SERMON

PREACHED IN THE BRATTLE-SQUARE CHURCH,

ON THE SUNDAY SUCCEEDING THE

DEATH OF MOSES GRANT,

SENIOR DEACON OF THAT CHURCH.

BY

REV. S. K. LOTHROP, D.D.

Published by Request.

BOSTON:
PRINTED BY JOHN WILSON AND SON,
22, School Street.
1861.

CT 275
.G68L6

SERMON.

Job v. 26: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

Life — moral and spiritual life — is not to be measured by the number of its years. Usefulness does not depend entirely upon length of days. The infant of a few months may have accomplished an important mission. Through his smile while living, and his grave when dead, he may have dropped into many hearts seeds which take root, bear fruit, and adorn the character with the beauty of holiness. The old man, numbering his years by scores, the decrepitude of age marking every line and movement of his person, may have failed of the purpose of his being; may carry into another world little for God to approve and bless, and leave behind him, in this, less for man to cherish with grateful commemoration. A man may live long, and accomplish little. He may be called early from a short life, and go laden with a great wealth of goodness and of usefulness.

But when a man lives long, and lives well also; when his career, beginning in what is good, goes on to what is better, and, marked at the outset by fidelity in duty, is crowned at the close by a glorious and ever-increasing success in personal holiness and moral usefulness, — then we find that rare fulfilment of the text, which soothes the bitterness of bereavement, lightens the sadness of funeral obsequies, and, while it brings before us death as the inexorable reaper, brings before us also the Christian as a ripened shock of corn, and his departure as the harvest-home of a redeemed and sanctified soul, meet for the ingathering of heaven.

The event which must give its tone and character to our services this morning is of this nature. It is a striking fulfilment of the text; and, although I might find many other passages of Scripture that would afford suitable instruction, I could find none more appropriate and descriptive. For we contemplate not, this morning, the uncertainty of life, its shortness and vanity, the contrasts between the perishable body and the imperishable soul; but we are called to review a life consecrate from early youth to God and goodness, to the highest and best interests of humanity, — a life of great moral activity and usefulness, protracted beyond the allotted period, yet untouched by decay in any of its faculties, save at the near approach of death. We are called to notice a

character, not without sign of moral infirmity, — for that would not be human; but a character rich in the graces of a Christian spirit, temper, and purpose; a life and character so well rounded and filled out in years, in faith, in patience, in gentleness, in charity, in usefulness, that we feel that the promise of the text has indeed been fulfilled here; and that, like fruits to their ripening, like corn to the harvest, our friend has, in truth, come to his grave in "a full age," full in years, and full in virtues.

But let us consider, first, some of the lessons of the text. Among them we may notice, first, — because first and most strongly suggested by the comparison instituted, — the truth, that progress is the law of the religious life. That there may be the shock of corn in his season, there must be "first the blade, then the ear, then the full corn in the ear." That there may be the oak, there must be first the tiny acorn; then the tender sapling; then, after long progress, the great tree, full of beauty and of strength. The physical law has its spiritual counterpart. Our Saviour compares his kingdom — the spiritual kingdom of truth and righteousness in the soul — to a mustard-seed, which is the least of all seeds, but becomes a great tree, so that the fowls of the air come and lodge in the branches thereof. This same idea he illustrates by other comparisons, — enforces it by various analogies. Religion is a seed which Divine

Providence plants in the heart. Sometimes that heart is a thoroughfare for the world, and the foot of the passenger tramples upon the seed, and destroys it. Sometimes that heart is sensitive, but unstable, — a light and stony soil: the seed germinates; but there is no depth into which it can strike its roots and gather nourishment, and so it withers before the scorching sun of temptation and trial. Sometimes the heart is good and honest ground, and the seed abides, it germinates, its roots strike deeper and deeper: presently the plant appears; the dews of prayer and holy meditation water it; it grows strong, puts forth buds, blooms in flowers, and bears fruit a hundred-fold.

But always progress is the law. In no case is a great permanent result suddenly reached. Never from out the depths of passion and infirmity in the human heart does the divine plant of religion spring to its perfection in a moment. Regeneration, if we understand by it simply a change of motive, feeling, principle, purpose, may be quick and sudden, a rapid movement of the soul; but character, the result of fidelity to principle and purpose, is of slow growth. Many forget this, or overlook it. They confound the end with the beginning, the starting-point with the goal, of the Christian career. They welcome the first warm religious emotions of their hearts, as if these were the evidences of a battle won, a victory achieved,

a passport to the kingdom of Heaven secured. But these emotions, failing to be cherished and ripened into principles, grow languid, and perhaps die utterly: the happiness of a religious consciousness withers in its spring-time, and the wretchedness of a barren and unprofitable profession is all that they experience and all that they exhibit of discipleship to Christ. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," — this is the law of our spiritual life, unyielding, inexorable. Let us obey it. Only thus can we meet our duty, and accomplish the purpose of our being. Only by patient continuance in well-doing, only by diligence, watchfulness, prayer, can we go from strength to strength, and so conduct our spiritual life as to attain in ourselves a fulfilment of the text, and go down to the grave, no matter how young in years, old in virtues and in godliness, like a shock of corn in his season.

But, while progress is the law, maturity, strength, is the attainable end, of the spiritual life. This is the second lesson suggested by the text. If there must be "first the blade, then the corn in the ear," then there can be, there must be, "the full corn in the ear." That maturity, strength, — "the full corn in the ear," — is attainable, and should be reached, is as distinctly implied, as clearly taught, as that progress is the law of the spiritual life. We are told to "go on to perfection," — "to attain to the stature of

perfect men in Christ Jesus." We may go on *towards*, but we cannot go on *to*, that which cannot be reached. We may strive to attain, but we cannot "attain" (and that is the command), to a stature to which we cannot fashion our souls. There is a strong implication here to which we must give heed. There is a degree of spiritual maturity and Christian perfectness which can be reached, when sin, though not actually and absolutely banished from the soul, is subdued and conquered. It may struggle and strike occasionally; but its blow is well-nigh impotent. It is prostrate beneath the foot of conscience, and in the grasp of that faith to which belongeth the victory that overcometh the world. This maturity of spiritual life, whose emblem in the text is a shock of corn fully ripe for the harvest, does not consist simply in a readiness to die, in a meetness for judgment and eternity, — the child, the infant, may have that, — but rather in a preparation for life, its stern duties and severe trials. It consists, in a measure, of spiritual knowledge that is no longer driven about by every wind of doctrine; in a firmness of principle and purpose, to which the test of trial and temptation brings, not failure and defeat, but the evidence of growing strength, and the opportunity of continued usefulness. It consists in a zeal that is not blind, but wise and persevering, because calm and earnest; in a love that is not feverish

and inconstant, but warm, steady, strong, because, through a deep insight into the weakness of the human heart, it has learned ever to bow before God in profound humility, in a tender filial trust, and to seek him as the strength of the heart. Thus strong, — not in itself, but in the Lord, — the mature soul moves on through duty, trial, temptation, with a conscious purity of desire, purpose, intention; not free from all sense of infirmity and sin, but with a serene, tender, peaceful conviction that its motive is pure, its effort earnest. With that conviction, even amid moral failure and ill success, it can turn ever, as Peter did to the Master, and say, "Lord, thou knowest all things: *thou knowest that I love thee.*"

Artists sometimes speak of a quality which they designate as repose. They pronounce it a quality essential to the perfection and beauty of every work of art. There may be splendid coloring in the painting; its outlines, the general grouping, arrangements, and details, may all be correct, true to the most established principles of art, and indicating high powers of conception and execution: yet it may fail to give the highest satisfaction and pleasure, because it wants this quality of repose. It wants something that pervades, unites, combines all the parts, begetting in beholders the idea of a complete finish and an unbroken harmony. In architecture, poetry, music, in all the higher works of man, there must be this

quality which artists call repose, in order that they may give perfect satisfaction. And thus, in that highest and grandest work that man can do, — the formation of his own character, the development and sanctification of his soul, — there can be, there must be, a moral maturity and completeness; a virtue, that, through strife, struggle, and defeat, conquers at last, and exhibits the repose of conquest and of strength; a virtue, moral maturity, and heroism, so impregnated and pervaded to the very depths of the soul with the spirit of love and faith, that we turn to it, trust in it, rely upon it in word and deed, with entire satisfaction and confidence. We know what it has done: we know that what it has done it will do, and will continue to do. It is mature and established. There is the repose of strength and completeness about it, a moral grandeur, — image and exponent of the heavenly and divine in man, — that wins our sympathy and homage.

This moral maturity in the progress of the spiritual life is attainable. It should be striven for and reached; and, when reached, the full power of religion, as the pervading and all-controlling element of the soul, is displayed; life has lost most of its peril; death, all its terrors; and the individual is prepared for either. If spared to length of years, these years find him — like the corn, which, fully ripened and loosened from its sheath, seems to invite while it

awaits the sickle of the reaper — eager for his discharge, and ready to crown the testimony of a good life and a noble character with the closing evidence of a peaceful and triumphant death.

This brings us naturally to the last lesson suggested by the text. If growth implies maturity, maturity foreshadows harvest. The ripe fruit is to be gathered, the corn is to be reaped, in its season. Such is the ordination in the natural world: the comparison in the text indicates a like ordination in the moral world. Such ordination, we know, does exist. We cannot live here always. A goodly number of years, a green old age, is regarded as a blessing, and is represented in Scripture as a reward. It is always venerable, and often lovely; a glory and a praise to him who has reached it, especially if he be found in the way of righteousness. But there is a limit at which the blessing passes into a burden, and the reward becomes a trial. To have life prolonged after usefulness has ceased; to abide in the body, after the body, worn and weary, fails in many of its functions; to be a noble wreck, a stately ruin, of a man, with dimmed eye, closed ear, palsied tongue, trembling limbs, strength gone, memory gone, intellect so obscured that only now and then transient gleams for a moment light up the countenance with a glow of the former intelligence, and give to the words a meaning and eloquence which at other times they want, —

this is not to be desired. If appointed, let it be received with the grace of a meek submission; but it is not to be desired. It is not the promise of the text. That does not say, "Thou shalt be spared, delivered, retained from the grave;" but "Thou shalt come to thy grave like as a shock of corn in his season." It is a promise of full age, but not of decrepitude. We are to reach the limit, but are to be spared a long, lingering decay. "Thou shalt come to thy grave like as a shock of corn in his season." It is always "in season" whenever Divine Providence opens the grave: it can never be out of season when God commands, and the soul is ready for its departure; although, to our apprehension, it seems untimely when death strikes youth in its promise, and manhood in its prime. We feel disappointed as well as bereaved. A great promise and power of usefulness are taken from the world, and taken apparently before their work was done. We submit: but submission costs us an effort; it comes through struggles, and is wet with bitter tears. But we cannot feel thus when the allotted limit of our years has been reached or passed, and the soul is gathered into heavenly garners "like a shock of corn in his season." We miss it, we mourn for it; but there is no bitterness in our tears. The declaration of the Psalmist, "Precious in the sight of the Lord is the death of his saints," comes to our remembrance; and

the comparison of the text gives to it a fresh meaning and emphasis. What so precious in the eyes of the husbandman as the corn which he hath planted and cultivated? He cuts it down, not to destroy, but to preserve it; and, when gathered into his overflowing garners, with what complacency does he regard it, as the evidence alike of his wisdom and his wealth! Thus to the Great Husbandman, whose "field is the world;" who sows the seeds of heaven, and watches over his thriving plants, and waters them with the dew of his Spirit, and rejoices in their growth and fruitfulness, — to him precious are the persons of his saints, — precious in life, precious also in death, which he sends to gather them into his heavenly garners, to rest beneath the smile of his nearer presence and more full benediction.

Such, my friends, are some of the thoughts and lessons suggested by the text, which find their illustration and fulfilment in the event we are called to notice this morning, — the death of one of our most venerable and honored fellow-worshippers, the senior deacon of this church. His relations to us and to the community were so prominent, his character so marked, his public services so various, persevering, and useful, that I should be faithless to you, and unjust to myself, did I permit him to pass from among us without some special commemoration.

The late Moses Grant was emphatically a Boston boy, man, and merchant. Like his father and grandfather before him, he was a native of Boston. He was born on the 29th of July, 1785 ; and would therefore, had he survived, been seventy-six years old to-morrow. Though not destined for college, he received a good early training at home and at school: and, after reaping all the advantages that could be had at the public schools of the then town of Boston, he passed some time at the Academy at Exeter, N.H., where he was in some departments the pupil of one with whom he was afterwards associated in the office of deacon in this church ; viz., the late Judge Peter Oxenbridge Thacher. On leaving Exeter, he became the apprentice, and subsequently the partner in business, of his father. Not long after the formation of this partnership, his health failed him ; and he sailed for one of the southern ports of France to try the effect of a different and milder climate. The vessel, intercepted and captured by a British cruiser, was carried into Cowes, Isle of Wight. As soon as arrangements could be made for the purpose, he left Cowes, and proceeded to London, where he passed the winter, having the best medical advice the metropolis of England afforded at that time, but without any benefit to his health. Early in the spring, he determined to return home ; little expecting, however, to reach it. His brother, who accompanied him,

wrote to his father, informing him of the name of the vessel in which they should sail from Liverpool, but telling him that "the family must not expect to see Moses alive, as he could not possibly survive the voyage." The prediction, however, failed of fulfilment. He survived to reach home, where, through a change of treatment, he recovered his health; and, though never very robust, he was strong enough, through more than fifty subsequent years, for an amount of mental and physical labor that would have earlier bowed many an apparently sturdier frame.

The partnership with his father continued till the death of the latter; when, forming new commercial relations, he changed the character of his business to that in which he was engaged up to the close of his life. As a merchant and business-man, Mr. Grant was distinguished, I believe, for promptness, energy, a quick, wise, comprehensive judgment, and an unsullied integrity, — qualities which insured success, and soon placed his firm among the leading houses in this city and in New England in the department of business they conducted.

But it is only to a comparatively small number that he is known or thought of as the astute merchant; the active, energetic man of business. Chiefly is he known and thought of as Moses Grant the Christian philanthropist, who lived to do good; whose time, talents, wealth, influence, were largely, earnestly de-

voted to various and multiplied forms of benevolent activity. In this respect, he has left a record which may well receive what it demands, — our gratitude; a record honorable to himself, and a rich legacy to his children. For the last fifty years, we find his name connected with almost every benevolent institution existing, and every benevolent enterprise attempted, in this city. Wherever any thing was doing to enlarge the means of education; to increase and diffuse its blessing to all classes in the community; to protect and benefit the poor; to stay the swelling tide of intemperance, and consequent pauperism; to prevent the wants or relieve the woes of suffering humanity, and elevate it to a richer measure of comfort and a higher standard of manners and morals, — there you might be sure to find Deacon Grant hard at work, giving largely of his time, his wealth, his personal influence and exertions.

His services in the cause of popular education, and the enlargement and improvement of our public schools, would alone entitle him to grateful commemoration. He was one of the original petitioners for the establishment of our primary schools, which were instituted by a vote of the town in 1818, and may be regarded as one of the most important and useful measures, in reference to public instruction, ever proposed or adopted among us. He was a member of the first Primary-school Committee, and

early became a member of the Standing Committee of that body. For nine years, he was Secretary of the Standing Committee; for ten years, Chairman of the whole Board; and, for five years, held both these offices simultaneously. "His labors," says Mr. Wightman in his "Annals of the Primary Schools," "were arduous; but by his prompt attendance, and systematic discharge of various duties, none were neglected: and, while he commanded the respect and esteem of his associates, his long experience and calm judgment rendered his services invaluable to the schools. Living, as he now is, in our midst, and with head and heart engaged, as ever, in the active duties of philanthropy and benevolence, we feel obliged to refrain from speaking of his public labors as they merit; but we deem it our province and duty to place on this humble record the evidence of his unremitting devotion to the interests of the primary schools, — a record," he adds, "honorable to him as a good citizen, and worthy the self-sacrificing spirit of the patriot and the Christian."

Mr. Wightman then notices the fact, that, for ten years (from 1820 to 1830), Mr. Grant was absent but *five* times from the regular monthly or any adjourned meeting of the Primary-school Board. This fact is worthy of notice, because significant of Deacon Grant's character. He took no office as a sinecure, for the mere honor of holding it: he took it to

be active and useful in the discharge of its duties. Wherever he was, in the City Council, at the Board of Aldermen, a Director of Public Institutions, Overseer of the Poor, Vice-President of the Farm School, President of the Howard Benevolent Society, of the Society for the Prevention of Pauperism, of the Massachusetts Temperance Society, connected with the Boston Academy of Music, with the Eye and Ear Infirmary, with the Home for the Relief of Aged Indigent Females, and a similar institution for the relief of aged indigent men, — in all his offices and relations, wherever he was, he was there to work; to discharge his duties faithfully and fearlessly, according to his best judgment. Of course, in thus discharging them, and for so many years taking an active part in our municipal affairs, and in institutions and enterprises touching so widely and directly many social customs and interests, he sometimes met with strong opposition, and excited ill-will in some quarters. That he made no mistakes of judgment, that his wisdom was as infallible as his desire to do good was earnest and enthusiastic, will not be maintained; but even those who most vehemently opposed him on some questions will readily admit the perfect purity, integrity, and benevolence of his motives. He was free from all self-seeking in his philanthropy.

The public manifestations of this philanthropy, through the various channels to which I have alluded,

were equalled only by its efforts and deeds in private and personal ways. He was the personal friend, visitor, comforter, almoner, of the poor. They came to him for employment, advice, direction, sympathy, help; and came not in vain. His door was thronged with them for some hours every morning. Indeed, I seldom paid him a visit at any hour, morning or evening, at which I did not find some of this class of persons calling upon him for some form of assistance, or see them depart without his having done something to lighten their burden. For the last thirty years, he has been a sort of earthly providence to large masses of the poor and unfortunate; saving many from moral ruin; lifting them up from degradation, idleness, and sin; helping them till they could help themselves, and stand alone, and walk forward in the right path. The grateful benedictions of the poor are his heralds and witnesses before the throne of God.

The benevolence of Deacon Grant originated in his piety. His love of God was the fountain that fed and nourished his love of man. He was emphatically a religious man, with a firm, devout, earnest, practical Christian faith, that impregnated his whole being. He was well grounded in his religious convictions; but he cared little for the speculations of theologians, or the differences in creed, dogma, and form, existing in the community. "God,

my heavenly Father; Christ, my Saviour, my Pattern, and my Guide, without his spirit we are none of his, — this," I have often heard him say, "is the essence of my faith." It was a faith that produced a noble character and a good life. His religion, though grave, earnest, devout, as it should be, was also cheerful and joyous. By those not intimately acquainted with him, not accustomed to meet him frequently and familiarly, he was misunderstood and misjudged in this respect. He seemed to them to present a somewhat uninviting exhibition of religion; to be stern and austere, — the essence and embodiment of an old-fashioned Puritan. He had all the high-souled earnestness, and consecration to duty and to God, that marked the Puritan, but not his austerity. He had large mirthfulness, great playfulnesss, of character. He had a keen, and, if need be, somewhat sarcastic wit of his own, — always, however, kept under due restraint; and a just appreciation of wit in others. He delighted to see, and helped to make, the domestic circle cheerful; and enjoyed to the full whatever might be innocently introduced to enliven the social intercourse of the family, and refresh the spirit beneath the burden of life's sterner duties.

Mr. Grant early made a profession of his religious faith at this altar, where he was baptized; and in May, 1818, he was chosen a deacon of the church, — succeeding in that office his father, Moses Grant, who

was chosen deacon in 1793, and held the office till his death; a few months after which, his son was elected. For sixty-eight years, therefore, — more than one-third of the time since its formation, — there has been a Deacon Grant of Brattle-street Church. The fidelity with which the second deacon of that name discharged his duties, and the manner in which he has walked before this church in all holiness and benevolence, is known to all who hear me; but better known to the poor of this church, of whom he took special charge, to whom he was a constant visitor and a faithful friend. About six months ago, — in January last, — he was obliged to forego these and all public duties; and from that time, with occasional indications of convalescence, giving hope of restoration and continuance, his health has gradually failed. The faith which had been the inspiration of his life made him patient and submissive in sickness, and peaceful and serene at the approach of death, which released him from the pilgrimage of earth to enter upon that "rest that remaineth to the people of God."

Such, brethren, is a brief outline of the life and character of one who for so many years was an honor to this religious society, a pillar and ornament of our church. His name is now added to the list of our honored dead. He has gone to join the throng of the departed — the saints of many genera-

tions — who have "passed on" from this church to mingle in the purer worship of the heavenly temple. In the family circle, which he made glad by his presence; in the hearts of the poor, whom he comforted by his sympathy and relieved by his gifts; in the associations of benevolence, which he aided by his wisdom, judgment, and varied services; in this church, where he worshipped from his infancy, carrying the vessels of its altar for nearly half a century, — he has left a vacant place, but in many hearts a memory that cannot die. Gathered like "a shock of corn in his season," his departure is replete with consolations and incentives. For his life, may we be grateful; under his death, submissive; and, from both, derive a quickening inspiration to greater fidelity in duty!

APPENDIX.

APPENDIX.

The following Appendix has been prepared in order to present some details of Deacon Grant and his family, more minute than could with propriety be introduced into the preceding discourse.

The family is undoubtedly of Scotch origin; although the descent cannot be distinctly traced further back than the grandfather of the late Moses Grant. Mr. Savage, in his "Genealogical Dictionary," mentions four persons of the name of Grant who arrived at Boston between 1640 and 1658; viz., Alexander, Edward, James, and *Samuel.* In addition to these, twelve persons of this name were brought to Boston in 1652, in the ship "John and Sarah," from London, — "prisoners gleaned on the fatal field of Worcester." From which, or whether from any, of the foregoing, the descent of the late Moses Grant is to be traced, cannot now be positively determined. The fact that the name of *Samuel* has been in his family for three generations — it being the name of his grandfather, of one of his uncles, and of one of his brothers — suggests the probability, that the *Samuel* Grant who came to Boston in 1640 was his first American ancestor. His grandfather, *Samuel,* — the earliest notice of whom that can be found is in the records of the New North Church, where he was admitted a member, July 23, 1727; chosen Deacon in December, 1742; retaining the office till

his death, at the age of seventy-four, in 1784, — may have been, and probably was, the grandson of the *Samuel* Grant who came to Boston in 1640.

During the French War, a Scotch regiment, composed exclusively of Grants, — that being the only surname upon its muster-roll, — came to Boston; and Mr. Samuel Grant, the grandfather of the late Deacon, gave an entertainment to the whole regiment, — the officers being received and regaled in his house in Union Street, while tables for the soldiers were spread in his garden.

The giving of this entertainment, in connection with a tradition in the family that some of the officers in this regiment were his cousins, has led to the supposition, that this Mr. Samuel Grant came himself from Scotland, and was the first American ancestor of Deacon Grant; but the probability would seem to be, that he was the grandson of the Samuel Grant who settled in Boston in 1640. However this may be, he was a very loyal person, as is indicated by the entertainment to which reference has been made; and by the fact, that as early as 1736, and for many years subsequently, his store in Union Street was known by the sign of the "Crown and Cushion;" which emblem was engraved as a heading on his bills of sale. His son, however, — the first Deacon Moses Grant, — was a great patriot in our Revolutionary struggle, and one of the famous party who destroyed the tea on board the "Dartmouth" and other ships on the 16th of December, 1773; as was also his friend, and subsequently his brother-in-law, Mr. Samuel Gore. In this work the party was organized in three divisions, each of which kept to its assigned duty. There was one division to raise the chests to the deck, another to break them open, and a third to throw their contents overboard. Mr. Grant's place was in the second

division, whose function it was to break open the chests, which was done chiefly by "catsticks" taken from a woodpile close at hand on the wharf. Mr. Grant used to relate an interesting incident connected with this important Tea-party. The people in the neighborhood, seeing the fatigue they were undergoing, prepared and brought to them some pailfuls of punch. It was received courteously, but not drank. The pails were passed along over the deck; and their contents, like those of the opened chests, poured into the sea. The patriots needed no such stimulants, and scorned to use them. The lofty principles, and the indomitable purpose in their hearts, were an adequate inspiration and an all-sufficing strength.

Mr. Samuel Grant lived in Union Street, in the rear of his store,— the "Crown and Cushion;" which emblem, it may be supposed, disappeared after 1776. After his death, in 1784, and probably for some time previous to that event, his son Moses resided in the same house, and carried on business in the same place. About 1790, he removed to a house in Court Street, the next but one on the east side to the site now occupied by the Coolidge House; having purchased the estate from John Singleton Copley, the celebrated painter. On his removal to this house, it being somewhat larger than their quarters in Union Street, the children called it "Pelham Castle," from the circumstance that Pelham, the brother-in-law of Copley, had been living in it; and it was long known in the family by that name.

About the time that he made this purchase, Mr. Copley wrote to Mr. Grant, urging him to purchase his other estate in Boston; viz., thirteen acres of land, with two houses thereon, bounded by Beacon, Walnut, and Pinckney streets, and the waters of Charles River, or, as we often call it, the Back Bay. This estate was at that time mort-

gaged to Deacon Phillips, the father of the late Lieutenant-Governor, and the grandfather of the late Jonathan Phillips. Mr. Copley, unable to pay the interest on the mortgage, and fearing foreclosure, offered it to Mr. Grant for a sum amounting in our currency to about four thousand dollars. Mr. Grant declined, either because he needed his capital in his business, or because he thought it not prudent to invest any portion of it in what was then a waste tract of land on the outskirts of the town. This estate was soon afterwards purchased by the late Messrs. Harrison Gray Otis, Benjamin Joy, and Jonathan Mason, and proved a most profitable investment: so that Mr. Grant and his descendants missed a fortune, — or a misfortune.

The Moses Grant of whom we are now speaking, the father of the late Deacon, was born on the 13th of March, 1743. He married, in 1768, Elizabeth Brown, daughter of Samuel Brown, by whom he had one child, — the late Mrs. Elizabeth Snelling: the mother died a few days after her child's birth. His second wife, married in December, 1773, was Sarah Pierce ; and, in 1774, his friend and fellow-patriot, Mr. Samuel Gore, married her sister, Mary Pierce. They were daughters of Captain Joseph Pierce, of Boston. After the death of Mrs. Gore, which occurred in 1794, Mr. Gore married for his second wife Mrs. Susanna Seaver, widow of Nathaniel Seaver; and her daughter, Susan White Seaver, became the first wife of the late Deacon Grant. They were married on the 2d of October, 1814, on Sunday evening, by the late Rev. Dr. Charles Lowell. There were no children by this marriage ; but an interesting orphan child, a niece of Miss Hannah Adams, "the historian of the Jews," named Hannah Adams Fiske, was adopted and educated as a daughter. She became the wife of Mr. George K. Daniell ; and one of her sons is now in College

at Cambridge, and another has a place in the Department of Instruction at the State Reform School, Westborough. Mrs. Susan White Grant was a woman of refined tastes and literary culture, but an invalid. There were early indications that consumption had marked her as its victim. She made a voyage to Europe for the benefit of her health, but in vain. Under the care of her brother-in-law, Mr. John Grant, she sailed from Boston to Palermo in December, 1817, and passed the winter in Italy; but change of climate could not stay the progress of disease. She left Leghorn on the 30th of April, 1818, bound for Philadelphia; where she arrived on the 17th of July, and died there on the 23d of that month.

Mr. Grant remained a widower fifteen months; and on the 19th of October, 1819, was again married by the Rev. Dr. Lowell, to Mary Gore, the daughter of his father's friend, Mr. Samuel Gore, by his first marriage, and niece of the late Hon. Christopher Gore, Governor of the Commonwealth for the year 1809–10. By this marriage, Deacon Grant had six children, — one son and five daughters; all of whom, but one daughter, survive him. Mrs. Grant died in March, 1859.

How early in life Deacon Grant began to manifest that philanthropic tendency which subsequently became the controlling element in his character, cannot be clearly ascertained. Born in Union Street, under the shadow of Faneuil Hall, he was early a warm politician, and gave his father some uneasiness by leaving his business to attend political meetings, and listen to speeches, in the "Cradle of Liberty," from the popular orators of the day. When he returned from one of these meetings full of excitement and interest, and was giving the family an account of what he had heard, his father's principal reproof or rebuke would be

to interrupt him with the inquiry, "Did you see Ben Andrews there?" Ben Andrews was a quiet, sedate young man, very attentive to business, whom his father wished Moses to copy more sedulously. Though he never became a politician in the common acceptance of the term, yet, throughout life, Deacon Grant took a proper interest in public affairs, and was always eminently faithful to his duties and privileges as a citizen. He never held civil office, however, of any kind, except in connection with the City Government. He was a member of the Common Council eight years, — from 1835 to 1842, inclusive; of the Board of Aldermen four years, — from 1848 to 1851, inclusive; an Overseer of the Poor three years, — from 1827 to 1829, inclusive; and a member of the Primary-school Committee seventeen years, — from 1819 to 1835, inclusive.

The Howard Benevolent Society was organized in June, 1812, for the purpose of affording "assistance to the destitute sick." The society soon attracted public attention; became popular; and, with enlarged members and means, enlarged its objects, and aimed to relieve all classes of the worthy poor and suffering. It was incorporated in 1818, and received an amended charter in 1852. Deacon Grant probably was an early member or subscriber to the funds of this society. He was elected a distributer and a member of its Standing Committee in March, 1818; and in October of that year he was elected Treasurer, and annually re-elected till 1835, when he was chosen President; which office he held, without interruption, during the remainder of his life: so that he was forty-three years an officer of the society, — seventeen years Treasurer, and twenty-six years President.

How early Deacon Grant became active in the Tempe-

rance cause cannot be clearly determined. It was probably not till after his connection with the poor, as a distributer of the Howard Benevolent Society, revealed to him the terrible extent to which poverty is the fruit of intemperance. His first earnest efforts in this direction were, it is believed, made in his paper-mill at Newton Falls. This manufacture exposing the men employed to be constantly wet, they were accustomed to drink, and often to excess, to protect themselves from cold. Deacon Grant forbade liquor of any kind to be used on the premises, and soon produced a complete reform in the habits of his workmen. The Massachusetts Society for the Suppression of Intemperance, instituted in February, 1813, was the pioneer movement in this cause: but it was made by gentlemen who were Deacon Grant's seniors by twenty or thirty years; and probably he had not at first any connection with it. Its principle also, to which it adhered for more than twenty years, was temperance, — not total abstinence. More than thirty years ago, however, he was an officer of this society, active in executing the measures it adopted, and united his influence and exertions with those of others in leading it to adopt the total-abstinence principle: on which basis, under a new act of incorporation, it became the Massachusetts Temperance Society; and Deacon Grant, at the time of his death and for many years previous, was its Treasurer. As an individual and private citizen, a member of Temperance Conventions, Chairman of Committees, officer of local societies, in every way in which his influence could be felt, Deacon Grant labored with indefatigable zeal and earnestness in this cause; was in favor of stringent legislation upon the subject, and of faithful efforts to execute the laws that had been enacted, especially those in relation to the closing of drinking-saloons and

dram-shops on the sabbath. His labors in this cause, while they raised up enemies and met with strenuous opposition from some quarters, were highly appreciated in others. Dr. Channing, in his discourse on the "Life and Character of Rev. Dr. Tuckerman," the originator of the Ministry to the Poor, makes the following allusion to Deacon Grant: "If there is one of our citizens whom I honor as eminently the friend of the poor, it is that unwearied philanthropist, who, whilst his heart and hand are open to all the claims of mercy, has selected as his peculiar care the cause of Temperance."

The Society for the Prevention of Pauperism was instituted in 1835. Its purpose and character are sufficiently designated by its title. Deacon Grant was one of the originators of this society; its Vice-President from its origin to 1845; when, on the death of the late Samuel Dorr, he was chosen President, and continued to preside over the society till his death.

The Eye and Ear Infirmary was incorporated in 1826. Mr. Grant subscribed $1,000 towards its funds. He was chosen one of the managers of the institution in 1826, and continued to be up to the close of his life. It was through his instrumentality, and for many years under his direction, that a religious service was held at the infirmary every Sunday afternoon, after the close of public worship in the churches.

The "Old Ladies' Home," or the Association for the Relief of Aged Indigent Females, was instituted in 1849. Mr. Grant was active in the establishment of this charity, was one of its original Board of Managers, and continued in office up to the time of his death. He contributed to its funds; and, by his advice and judicious investments, these funds were largely increased.

A similar institution for aged indigent men was formed within the last year and a half, of which Deacon Grant was President, and one of the originators of the enterprise. At a meeting of the managers of this institution, held on the 14th of September, the following resolutions, offered by Rev. Dr. Bigelow, and seconded in some appropriate remarks by Mr. Nathaniel Francis, were unanimously adopted : —

" Whereas it has pleased Divine Providence to remove by death our late President, Moses Grant, Esq. ; and whereas, in such bereavement, we lament the loss of one of the founders of this institution, a warm and zealous friend of its interests, a generous patron of the enterprise, a steadfast co-adjutor, — one to whose earnest advocacy of its claims, his subsequent active offices, his personal influence, wise counsels, and suggestive forecast, the public is largely indebted both for the auspicious inauguration and cheering success of the movement which has resulted in the establishment of this grateful shelter for indigent age ; and whereas, in the long list of charitable associations with which his name was honorably connected, — guided by his presiding mind, or conducted with his active, ardent co-operation, — this institution was latest in its birth, if not nearest his heart, of all which engaged his countenance and support, and is of itself a monument of his sympathies, inextinguishable, though in the decline of life, for another of the multifarious forms of needy and suffering humanity existing amongst us : Therefore —

" *Resolved* by the members of this Board, convened at this our first meeting since his lamented decease, That we cordially unite in paying this tribute herewith offered to the distinguished merits of our venerable President, Moses Grant ; that we gratefully recall the valuable services which he rendered to the institution represented by this body ; that, in common with numerous other benevolent organizations, we mourn, by his demise, the removal of a philanthropist, whose labors in the cause of humanity, for the social weal, in behalf of good morals, and the general interests of sobriety, piety, and charity, are entitled to grateful commemo-

ration; and that we deem it not alone an official duty, but a consolatory privilege, to record this expression of our sentiments in honor of his memory.

"*Resolved*, That we respectfully tender the heartfelt sympathies of the Directors of this Home to the bereaved family of the deceased, in this hour of their affliction; and that a copy of these resolutions be sent to the members thereof by our clerk, in behalf and in the name of the officers of this Board."

The Boston Academy of Music, to which allusion is made in the foregoing Sermon (p. 18), was instituted in 1832, and was for many years a useful and efficient organization, whose influence in improving the character, and increasing the study and culture of music among us, was sensibly felt in this community. In its First Annual Report, it speaks of the introduction of instruction in vocal music into the public schools as one of the objects of its formation; and it was at the suggestion and under the lead of members of this Academy, particularly of one to whom this city is indebted for many valuable and faithful services (Mr. S. A. Eliot, at that time Mayor of the city, and President of the Academy of Music), that the School Committee in 1838 introduced music as a department of instruction in the public schools. The old Federal-street Theatre, at the corner of Federal and Franklin Streets, had been long abandoned as a place for theatrical entertainments, and for some years used for various purposes not very creditable or useful. The Boston Academy of Music, within a few years after its organization, purchased this building, partially remodelled the interior, introduced an organ, and, giving it the name of the "Odeon," made it a very agreeable concert-room. By his own personal efforts, Deacon Grant raised a considerable portion of the money requisite to make this purchase; and, in various ways, was active and useful

in promoting the important objects contemplated by the Academy.

The Boston Asylum and Farm School for Indigent Boys, on Thompson's Island, grew out of the Asylum for Boys which was instituted in 1814, and occupied a building at the corner of Lynde and Cambridge Streets. In 1820, it was removed to the corner of Salem and Charter Streets. The plan of this Charity was enlarged, and removed to the island, and made the Farm School in 1835. In this enlargement and removal, Mr. Grant took an active part; and there were few institutions in which he felt more interest than in this, or to which he devoted more time. He was in its Board of Officers twenty-eight years; having been chosen Manager in 1833, and Vice-President nineteen years, — from 1842 to the time of his death. The following resolution, passed by the Managers at the first monthly meeting after his death, shows their just appreciation of his services to this institution: —

"*Resolved*, That by the decease of our late honored Vice-President, Moses Grant, this Board has been called to part with one of its most devoted and efficient members; and the Corporation we represent loses one of its earliest, most devoted, and most disinterested friends.

"It is not for us to say that his place cannot be filled; but we may safely assert, that no other one of our number has given, or could have given, to the concerns of this institution, the time, attention, and labor which he has bestowed. His devotion to the interests of the school, his kind consideration for the individuals immediately connected with its management, and his ready sympathy with the parents and friends of the inmates, as well as with the inmates themselves, entitled him to our and their warmest gratitude, and should keep his memory ever fresh in our hearts.

"Boston, Sept. 11, 1861."

The foregoing list embraces the prominent charitable institutions of our city, of which Deacon Grant was an active and efficient member. These, and others not mentioned, he aided by personal labors and efforts in their behalf, and by pecuniary contributions; while his private charities were large and constant. In his Will, he left bequests amounting to more than twenty thousand dollars; and embracing, as they do, societies in the hands or under the control of various religious denominations, they are honorable to him, as showing the broadness of his charity, and his freedom from all narrow, sectarian jealousy.

Investigations made in the preparation of this Appendix, more minute than could be made previously, show that the statement in the Sermon, that Deacon Grant was baptized at Brattle-street Church, is a mistake. He was baptized at the New North, where his grandfather was deacon, and where his father worshipped, and made his Christian profession; and where, judging from the frequency with which his name appears on the records as a member of important committees of the church, and a delegate on ordaining councils, he was held in high esteem. At what time he removed his connection to Brattle-street Church, does not appear from the Records either of the New North or of Brattle-street. He probably changed his place of worship when he changed his place of residence from Union to Court Street.

Deacon Grant had been so long prominent as a philanthropist in our city, that various descriptive sketches have from time to time been made of him by popular writers. The following extracts from some of them may very properly be introduced into this Appendix: —

"In consequence of the deep and active interest the Deacon has taken in all matters that pertain to moral reform and the public weal, and especially the Temperance cause, he is one of the notabilities of Boston. Notwithstanding he has been considered ultra upon that topic, still he possesses the respect and confidence of his fellow-citizens. He is the prime mover of many operations for the relief of hunger and cold, and for the production of moral sunshine in the way of the path of the unfortunate. His handsome fortune is not hoarded for personal ease and repose. He, emphatically, 'goes about doing good.'" *

"He writes a sensible letter; makes a practical speech; is peculiarly happy in his remarks to children, and always a welcome visitor at all juvenile demonstrations. . . . It is rather difficult to describe his person. He has brown hair, sprinkled with lines of silver; blue eyes, thin face, cheeks somewhat sunken; is rather under the medium size. He is of the nervous-sanguine temperament; has a singular habit of twitching the muscles of his face, and shrugging his shoulders, when excited; often speaks abruptly when pressed with business; and does not always appear to the best advantage at first sight, but wears well, and 'improves on acquaintance.' In a word, he is a man of sound judgment, superior business talent, a practical philanthropist, and a sincere Christian. For many years, he has been a hero in the battlefield of life; and many would be willing to give a dukedom to possess the green laurels and golden honors he has won." †

One of the last acts of Deacon Grant's life, having reference to any public matters, was to address the following letter to the past members of the New-England Guards, who held a meeting on the 23d of April last. The letter was read by Colonel R. S. Fay, Colonel Swett in the chair; and, on his motion, it was unanimously voted to insert the letter on the records, from which we have been allowed to copy it: —

* "Names and Sketches of the Richest Men in Massachusetts."

† Bungay's "Off-hand Takings."

" Boston, April 23, 1861.

" Gentlemen, — In the present excited state of the country, it is not much that one of my age and infirmities can do; but I am deeply interested in all exertions made in this my native city, and was glad to hear that the past members of the New-England Guards had called a meeting. I feel a particular interest in this Company, as I was the first man, with Lieutenant Blake (lately deceased), who called on Adjutant-General Welles to obtain a commission for the Company, in which I served as Treasurer for many years, and did my share of service. I served many years under Captains Swett and Sullivan, but am probably unknown to most of the present Company. I know the high reputation which they have attained, and doubt not they will continue it. I deeply regret my inability to take an active part in the duties of the day, having been confined to my chamber for the past four months; and did hope to pass away without seeing this glorious Union severed. I have given assistance to several other military companies, and, should you stand in need, shall be most happy to do the same for you.

" Your friend and brother,

" Moses Grant."

The above was probably the last letter written by Deacon Grant. It affords conclusive evidence of the union of the patriot and the Christian in his character, and is inserted here as the most suitable close, that, in the present condition of the country, can be made to this notice of him.

LIBRARY OF CONGRESS
0 029 785 388 0

LIBRARY OF CONGRESS
0 029 785 388 0

PHOTOFILE ENVELOPES
MADE FROM
PERMALIFE® PAPER
COPYRITE HOWARD PAPER MILLS INC.
MIN pH 7.5